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M 2146

Group II

Thursday

July 6, 1972

Barn

MR. NYLAND: It'll be all right to talk in the dark also.

There are a couple of things. One has to do with the trip, because now we're in the second month; I think by this time there may be several people who have made up their mind already that they would like to go and hope that they will have enough money for it. So we will start talking about an itinerary and also I would like to know who, at the present time, can more or less indicate that they might go for us to have an idea of who--who we can count on as it were. Because we want to do camping and such things in order to reduce expenses, I think it is necessary that we know approximately. But don't think that you are bound even if you say at the present time you can or cannot go. It might change of course, and who knows if you think you cannot go now and you might have a windfall and then in October--in August you will be able. So, contact David if you will. He is our guide, our itinerarist maybe. So if you will do that.

In--in general, we won't stop at too many places. I don't think it is worthwhile to go to just a few people here and there - we can still do that by correspondence and they can come to the larger places where we might stop. In general I think we go to Ohio first, around Batavia and Wilmington; then from there to Osceola and Memphis. Then from there to Dallas in Texas. And the people who are around, like in Lexington - they can come to--to Batavia, for instance. In Dallas, I hope that people from Houston and from San Antonio and Austin can come.

I have no idea about the length of time we will have to spend there or even on the road. Everybody is free the way they want to - if want to go sightseeing on the way, it's quite all right. And we will not--certainly not have a meeting every evening. We'll do it leisurely if you like. From Dallas, of course then Santa Fe'. Maybe we ask people from the West Coast to come and meet us there and Santa Fe' - Albuquerque - maybe Frank Ripley can come from Arizona - whatever it is. After Santa Fe' I would like to go up to Colorado, and then from there across the mountains to Sacramento and San Francisco. Then of course up to the Land where we probably will stay some days and take in maybe Berkeley or San Francisco itself - again who knows? After that I hope Seattle, people from Portland and from British Columbia, Victoria can come there - whoever wishes to come along also from--from Sebastopol can come that time. And after that I haven't made up my mind what we ought to do. We'll see when we get there.

The day we go most likely will be between the 5th and the 10th of September. It has to be after Labor Day. It probably is a good thing for us to do it at that time. Tourist season is kind of over and there are reasons why I cannot leave immediately after Labor Day. But about that time and maybe the total trip will carry us into October a little. But there may be many who cannot do it in that way or that length of time, or some will have to stop on the way and I do not know your personal

reasons - whatever it may be - you can go halfway and come back - whatever it may be, for yourself. But that in general is a kind of a plan. We can think about it and hope for the best.

Preparation for that kind of a trip - it belongs to this month a great deal. As I've said this July is going to be more concentrated than June. It's necessary, I think, for all of us to understand that why I would like extra efforts to be made during this time. It has to do with activities as a whole. It has to do - thank God, we are finished with Bennington. I'm very glad that they are back here again. Bennington has given many things and it was very, very useful according to what I've heard about it. That it was hectic and difficult and not only energy-taking - all of that of course is true, but the total result as a whole I think is very, very wonderful. What to do with it? There is one good thing that comes from it that I know. Finally the crafts are realizing that we have a Railroad Store. I've talked about that already for the last two or three years, but now it seems to become important that there is a place here where crafts also can be shown. And I'm very glad there is interest at the present time among some of the crafts people, that they want to get together and talk about it and see what they can do to maintain it. Of course it's right. That's the way it should be. That's the way it should have been already for some time.

There is a necessity I think that some of the crafts people get together to talk about prices, about what they can charge also, and how they should pay their help, and on what kind of a relationship that help is considered, either as working for someone or as a kind of a partnership. There are several details I think that has to be straightened out, and I would advise some of you to get together - you can talk about it with me if you like; but I think it is necessary to clear the ground so that it is understood what one can expect and what is really reasonable. That's as far

as Bennington is concerned. I hope there is enough money made that several of you then, because of that, can go on the trip.

But there is one more thing that I believe is very important: activities as a whole. I've tightened up a little bit of the contact with activities, as you may have noticed. And I don't want halfway things as far as activities are concerned and I still don't understand why you don't send me information on time. I'll send you a little note, for those who are concerned please attend to that kind of business. I cannot do it any other way. I have another little office at the CBA and we'll try to arrange it in some way so that you understand what is what and what is involved, and there are a few activities I think that need special help. But we have to do something that is worthwhile as far as such activities are concerned when they have to do with the--with the Barn; and if they cannot be successful or if there is some reason why certain things cannot be done, as I've said, we don't want to continue with the kind of thing that has no further life. Either the activities ought to have a great deal of life in them - there has to be enthusiasm for doing it - and otherwise it is not worthwhile.

But you see, all of that brings up, what are we as a group? What do we really want even out of activities or being here at the Barn, and what are we trying to accomplish? Because it's important to see that every once in a while and to take account of yourself. And you know I talked very many times now about your ordinary life. I still think that there is a great deal that you don't do and that you should do. One is consideration of others. The second is honesty. The third is a desire for wishing to grow up. Those are three things which are quite essential as far as Work is concerned and it is only on that kind of a basis that Work will ever be able to give you results. You must know what you are. Otherwise, how can you build on any kind of a foundation of what you are yourself, when that what is now

has grown so far as it is at the present, that you ought to build something on top of it as it were, and that you then can expect that that what is the present for you and your past, is sufficiently strong to serve as a foundation for a higher form of building. It is as if you want to erect a skyscraper and there are two or three stories there and you want to extend them into--into space a little more. You want to make quite sure that the foundation is right, otherwise the wind and the rain and all the rest will come and topple--make it topple over.

The Tower of Babel was based on misunderstandings because there was not a common language which was--means a common aim. And how clear are we about such an aim? This you must ask yourself many, many times and when I now say a little bit about Monday evenings, it really refers to everybody. I'm simply using Monday evening as an--as an example and some of you are familiar with the Monday evenings of course. But what is really necessary for the nucleus is to have an understanding among themselves. Nothing is worse than when three or four people are answering and they don't use either the same language or don't agree on the same principles. We've talked about it before many times. And whenever you start to talk among yourselves, when you want to explain certain things to others, whenever you answer tapes from other people, whenever there is a little bit of a group gathered together in order to straighten out certain things - all the time you will come to the same kind of a question for yourself: what is it actually that you know, and what is it that you dare to say and defend? And if you want to defend it, say it in such a way that it is clear, that there is no misunderstanding about the meaning, and that you don't talk too long, and that you use simple language.

I have objection to some of the answers of last Monday. The level of the questions itself was all right, but they were not understood, not all of them. Some were, but when there is a misunderstanding of where a question comes from, how

can your answer be anything else but confusing to the rest? You see, one has no particular authority, not even as a nucleus. We are all working in order to clarify certain issues, certain principles, and certain concepts. That is the whole idea of having groups, of being able to talk, of having the possibility of the creation of an atmosphere, of having a central point where one can come and be fed to some extent, and where then your openness and your curiosity can be fulfilled. If there is too much of your ordinary life in the way, it becomes an obstacle. If there is too much confusion in your own mind, it is not possible to contra--contradict someone else who talks also until you can straighten it out; and I have a feeling that the Monday evening nucleus still has to straighten out among themselves principles of Work.

At the time when we had an after-meeting, it ran into the ground because it was much too critical of each other, and there was no particular reason to continue to talk unless there was a wish for describing an aim, and using the terminology which could be understood by all and where there could be agreement. That is why we stopped it. At the same time, the necessity of arranging it in such a way that you actually can talk, that you can come to certain conclusion, I think is obvious. And I suggested therefore that you utilize the lunch on Tuesday for that purpose, that those who are the nucleus can sit together, and perhaps it can arrange--be arranged in such a way that also it could have a very good effect from the level of the lunches. You know, we have many people who come there and there is sometimes quite a bit of hilarity which of course is quite all right, but you're not always entitled to be too hilarious.

The lunches are held here in the Barn. It is not the outside and it's not a restaurant in the ordinary sense. And you have to put forward every once in a while your attitude of seriousness, so that it becomes apparent that there is something

else we are interested in and not just ordinary life. And that the reason why you want to get together and then talk and perhaps even eat, it is fine but don't lose yourself too much. So if I suggest now that you use that Tuesday for that purpose, it may make a lot of silence, but it may also give a very good advantage to those who were concerned the evening before with answering questions. And I hope, then, that they can be quite honest with each other in the presence of others, so that even their face can be saved and there is not too much argument about certain things and only a simple explanation of why they have said what they did.

And for instance, if you take last Monday why, when a person honestly has tried to make an attempt to Work and has reached a certain result and simply describes that in some way, what has that to do with the condition in which that person is at that moment at the meeting? Absolutely nothing. The answer to that question simply should have been - very good, it's nice, continue, do it that way. See what you find out, what else you can find out about yourself. But not authoritatively as it were dictating to such a person what is A-B-C. She knows it because she has tried it and she has reached a certain result and it was enough. And all that was necessary, say - Well done. It's good. Give them encouragement. Try to find out where they talk from, not from your standpoint. That has nothing to do with it. No one is interested in having someone trying to distinguish himself because he knows a little bit about Work and maybe he doesn't. Because if he keeps on talking about the same kind of a thing and not reach a questioner, he does not know about Work. He knows a little bit of a few words and that's all. And a little later in the meeting also, this question of A-B-C or intellectual or perhaps an approach that has to with feeling - of course there has to be feeling. How else can you become interested? We talk about a wish - a wish for the creation of something that is going to be of help. Now if you want to define a wish it can become a little,

you might call it, mental, because you have to use some words in order to indicate what you are wishing for. But wish is a feeling to start with, and when one wants to prepare for wanting fo Work on oneself, it is necessary that you are in a certain state, almost I would say, well-wishing for yourself to be right, and to hope then that in that kind of an attitude some emotional quality of yourself comes to the foreground. You hope for something that is not there yet and you wish it to be there, to be, to whatever that is for a person, what he then means. I would like to have something that I could become--could call conscious or that for me was something of my conscience. I want to have in my life something that is important for me, that I wish that with all my heart.

It's not necessary to start to talk again and again intellectually about what one ought to do. It has nothing to do with it. It has to do with a desire on the part of a person that he wants to understand Work and he wants to understand what he is himself. He wants to know what it is that is necessary for him to do about himself, and he shows a proper attitude in wishing for a feeling to be there. And then perhaps he will find, even in feeling, the right kind of an answer because people are not so dumb that they don't think. Even when you have an emotional state wishing for, religiously maybe, a combination of something or as I say many times, a fusion with God, of that what you wish and what you hope for and what gives you trust and perhaps a confidence within yourself, that you wish to be a child of God, or at least to belong to some kind of a form of an inner life kingdom, that really the reality of that what then becomes apparent to one is a submissiveness, to some extent, becoming that what one ought to be - humble - and wishing with all one's heart to really realize what is involved in that.

One does not answer that intellectually. One does not say - well you have to be--there has to be a little 'I' and there has to be -. It was not that that was said

at the meeting, but it was implied. It is not a question all the time to hammer on something that you say - I have to create an 'I' and this 'I' has to be aware. And when it is aware, it looks at me and accepts me as I am at the present time or now whatever. Sure, we know that. That of course is a little description of a method, but we are human. We don't forget that we are human, that we still have qualities, that we still have certain desires for wishing to develop with one's inner life. And you're not going to bring that about by just sitting on the hrone and telling people about what they ought to do. You go down to them. You help them. You come, take them by the hand if you like. Why in God's name do you think that Jesus Christ washed the feet of the Disciples? He certainly didn't have to do that. But he wanted to indicate what was necessary for them to come off their throne so that when he died, and they still remained in existence, they could understand what it was to be humble. And he realized that, in order to teach them, he had to show them by example what was meant.

We talk many times about Work in much too much of a wordy manner. Many things that we repeat, they are not necessary to repeat. You say a thing, say it - that's it. You can elucidate it a little bit in changing the words around and using a different kind of a sentence, but then it's enough and let it penetrate and sink in. Give a chance to the other person to utilize what you are telling them. Wait a little bit so that it can actually penetrate and if there are no further questions, perhaps it's already enough that they have received for that evening, so that they can home--can go home with a unified attitude of a principle that has been explained by four or five different people in the same kind of a way, with their own style, if you like, and their own examples. But don't violate principles, particularly because they are so simple.

How can you leave a meeting, go home, when there is no agreement among the

nucleus? And why is it so difficult for the nucleus to tell each other that so and so really was not right, and why did he use that kind of a language. And why wasn't there more understanding of the question, I say again, where it came from or telling something about the state of such a person when you perhaps can understand it differently than someone else, and that the person who answers perhaps even missed the boat. All of that of course has to be done in such a way that there is no argument, that there is a simplicity of that kind of understanding, and a willingness to listen and to find out what may be the opinion of someone else because, whoever talks about Work, must have reasons why they talk the way they do. And it may come for any one person, facing the principles of what we are talking about regarding objectivity, to know what has been their background. And then of course their language and the way they talk may even be indicative of what they actually are and how they have approached their desire for wanting to Work on themselves. The wish of growth may be there but that what they start with may not at all be the same. And you have to learn to find out what it is that motivates a person even to wish to ask a question. That bothers me once in a while because if there is not unity in the nucleus, there is no reason to keep such meetings going.

Some months ago, as you know, I went to New York several times in order to try to straighten a little bit out. I don't think I was very successful. But I wanted to make the attempt because it some--was something that I thought belonged to it in order to try to illustrate what I at least felt that could be said, and the way I felt it might have been said. It is not, I say this again, it is not that I feel that I am so completely authority. I say many things based on experiences of myself and what I know about, and what I actually understand and what I believe is the truth; and that is spoken then in such a way I would say, constantly having in mind

Gurdjieff, constantly remembering what he was and how he was, how he behaved, how he talked, not giving lectures like we have - very different from a group. If you would consider such groups of Gurdjieff, you would be very much surprised how they were held and what was even being said.

Gurdjieff taught in a different kind of a way by having people sit and eat with him, or every once in a while making a remark; or at the end of an evening - still sitting together and we were falling asleep practically - and not knowing exactly and no--no particular wisdom then only perhaps once in a while a certain statement. And if you were sufficiently awake you could catch it, and if you didn't it was just too bad. We didn't have tapes at such a time. We didn't even have ALL AND EVERYTHING. We were very poor in information. Orage tried many, many times to bring the level of meetings up. Of course Orage was much more of an orator and he had a gift of language and a good use of words. But Orage also made mistakes in becoming every once in a while a little too intellectual and in that way, I say, missing the boat, also, because he was reprimanded of that by Gurdjieff afterwards. And it may have been very useful for Orage for himself to sign the statement that went against Orage - as indicated by Gurdjieff - the intellectualist.

So you see, don't start comparing certain things. You do not know; you cannot know. And what you hear and what you read and what you cook up for yourself - whatever it is, it's quite right. Go along with it as much as you can, see whatever it is that you reach in that kind of an understanding. But the most important thing is: How do I Work myself and how do I verify for myself what is the truth in accordance with a prescription? And how varied can that prescription be to adapt itself to the condition in which I am? And how often is it necessary to go back to one's ordinary life in order to find out the beginnings of knowledge of oneself even if that, at many times, is not as yet so complete that it is perfect in the sense of

impartiality. Such a long time it will take before one understands really impartiality. One compares it with what you know a little bit in ordinary existence, of being a little impartial - being a judge about things - or having something in front of you on a scale that it has to be in equilibrium. But for myself the judgment about other people - of course I'm not impartial about them; I have immediately some kind of an opinion. But it is much and much worse when I want to consider myself and put myself in the scale and then see if I actually could become impartial about myself. And many, many things have to happen; that is, many kinds of observations have to take place. A great deal of results of awareness have to be put into me, into my mind, and in my heart so that I then can start to rely on them. Years sometimes are necessary to undo the effects of an education or that what are rationalization processes; or many times a certain way of thinking about which you cannot change yourself at all because it is, to some extent, even rusted in and you don't want to lose it because you don't want to be without anything. You don't want to be empty. And there is not enough as yet to fill that what really should become objective knowledge.

That is why it's difficult to have patience, and still it is one of the most essential things about Work because you will Work for several years--several years maybe. At that time maybe you want to go out into the world and see what you really know. Maybe sometimes you come back because you realize you don't know enough. But even at that, if you stick it out for some time and you become gradually more and more acquainted with yourself, how can you maintain a desire of enthusiasm to do the same kind of a thing, as it were, to go back to kindergarten of an A-B-C or a presence, or an emotional state, or a relationship towards that what is higher than you are; or the gratification of the wish to settle, as far as your inner life is concerned, something that belongs to you and that you would like to

grow, and you make attempts for it. And such attempts even become quite monotonous and your interest starts to wane after some time. And then what will you do? Read some more? Talk with people? Or dig into ordinary life and see where you are and how can you remain honest about it?

Such ordinary principles of ordinary life, they are so essential already for oneself to get even the semblance of a little conscience. And it is so necessary to have at least something that responds to these ideas of objectivity because how else will you, and anyone in a subjective state, be able to understand anything that is objective? How can you, when you live a life of partiality, completely absorbed in liking and dislikes, how can you even introduce something that is neutral, that has no particular value for you, for which you say yes, It leaves me cold, it leaves me warm, It has nothing to do with being cold or warm about it. It just happens to be and there it is - without losing interest. This is the difficulty. I can lose interest and because of that I can say I'm impartial. I'm asleep when I lose interest. The question is I have to remain very much awake and still then I have to become impartial. That is the difficulty. I must continue to have interest, but at the same time I cannot weigh the scales one way or the other. And when I'm really impartial I see everything, but I see it in its proper light. And I see it the way I am when I--I'm concerned with myself.

And when this question of being aware of myself in my manifestations - when that comes up, try to understand that it is not a question of an observation of a manifestation like movements, or gestures, or the rest. All it will help you is to give you a reminder that you ought to Work, that you ought to do something about yourself. You're not being aware of the manifestation itself. That only helps you to remind you: make something like 'I' that can actually become aware of you totally, of you having life. The manifestation reminds you that you are

alive, but it is the totality of you that becomes the object of that kind of an awareness. And many times it is mixed up and it is forgotten. An awareness has no further value than just to tell you that you exist. And we select a few of these kind of five manifestations in order to indicate that all our manifestation can be more or less grouped under such five. But what are manifestations? Reflected existence, what we call the Moon - it is not even the Earth and surely it's not the Sun. It is not alive because it has no light of its own. It just happens to be because I happen to exist. And that therefore the manifestation itself must remind me of the existence of myself; and that that what then becomes objective of course has to be made objective, or can only be sustained by something that is objective. So it cannot be my ordinary brain, as yet, and it cannot be my feeling, my emotions even - they are all subjective, they're all unconscious. And it is so preposterous to think that one can understand these kind of concepts so quickly or that you already feel that you have a right to talk about it.

You must learn to talk in a certain way. You have to be humble in talking because who knows what five years from now you will start to think about yourself and the process of being aware, of Work on yourself. Have you been honest enough to know that, in Working, you have changed the aspects many, many times? That even in Work on yourself as truthfully as you can, as honestly as you can, you have added more and more knowledge of yourself which you even didn't know or suspect it? Have you ever seen these kind of gestures and habits of yours in any kind of a condition you happen to be? Have you ever tried to be aware of the variety of different ways you move, of the different ways you move, including the habits, including unconscious states? Leave alone all your feelings and leave alone your different thought processes - they will come in time. When you understand more and more what you are as manifestation, and understand that that what is manifested

is a result of a thought or a feeling, in most cases - and sometimes of course a result of that what is the condition of one's body - then you will have a means to reach the source of the manifestation. But for the beginners, and for a long time to come, the manifestations in a simple form in which one happens to behave, in conditions which are simple, are quite enough for anyone who wants to Work and gradually finds out how to build, gradually, an 'I'. It is very, very small in the beginning. It will take a long time to become a little bit more full-grown, and let alone to be perfect, or to be helpful enough as a guide, or to be useful for the purpose of participating with one's manifestations on this Earth.

When all our sense organs - the five well-known to us all of them unconscious - constantly pour into one impressions which are constantly unconscious - try to understand Work as something that is extremely difficult to do. But even a little grain of such attempts will already give you, in your daily life, a certain insight about yourself. And whatever that may be that then can keep you going because, having received a little bit of information, a little bit more of a seeing that what really is, a little better of an understanding of the kind of time that now absorbs us and it is eating us in many different ways, that at certain times there is a possibility of timelessness and freedom from it. Such experiences will be enough to carry you through, but you have to understand how to tell people about such possibilities existing. And don't keep on hammering about all kind of nonsense that at the present time they cannot understand as yet. They will find out when they keep on making attempts to Work. It is necessary to encourage them. It is necessary for them to speak, to try to formulate in the best way they can. You have to tell them that whenever there is the slightest possibility of understanding that there is something in it that is of value, you must recognize that and, you talk about that. They, when they are in earnest, they will find out what to do later. They will form-

ulate questions gradually based on their own experience. Then you can help. You can straighten them out. You can tell them - no that was not it, but try this.

And again and again, I say, about tasks, I say about usage of manifestations - it's only a reminder of the existence of oneself; and that existence as it happens to be, the judgment then afterwards - having received information - you cannot just put down or you cannot reconstruct; you cannot interpret; you cannot rationalize about such facts, that one has to admit that they actually are facts without further questions. When such facts become known to one, and you sit afterwards and consider your day, what you have done, what time you have spent here and there and the energy that went, and that fell off the table and was not recovered, the energy you have lost and perhaps someone else could have used it and you didn't. Sometimes when you are in ordinary life circumstances and you get a glimpse of yourself, a glimpse of truth, that maybe at the end of a day you remember, and you then see yourself in a light of objectivity: what do you do with it? What will you do with all the different facts that you gradually accumulate? (Is that it, Bill?) (Turning over cassette.)

You see, we're now talking about Work. We're talking about ordinary life. We're talking about moments which I hope, when they do happen in the right way, that you will not forget them. But these should be moments that you have made, that, by the grace of God, you are allowed to make, that because of a certain understanding of your position, your place, your particular way of looking at your aim, trying to fathom the wisdom of ages and of the universe and of God, all together to see what it can give you in your life and considering your life important enough for such consideration. That you have that unquenched thirst for that kind of knowledge; that you really want to find out, almost I would say, once and for all, what it is that you are aiming at. And then the consideration of

that what you are in your daily life, and at the end of the day, how often have you thought of Work and whatever you did then, and whatever you then received as information that is useful: how much attention do you spend to that, to consider them as real facts? Looking at your life then, at certain times awake a little, meaning again and again by that, at certain times that something in you was awake to you, to your unconscious state of behavior, that at the end of the day you want to accumulate more data of that kind, and you haven't done it, and you make up your mind - maybe tomorrow. But you are overflowing with all kind of other thoughts about your--your expenditures during the day, in your relationship with other people, your dishonesty, your laziness, all the different attributes that you now have in an unconscious state, for which you blame Mother Earth, or somehow or other, you don't want to become responsible for. Come to yourself at such a time.

Why is it necessary in the evening to pray? Why is it necessary in the morning to Work? Try to see what it is that you expect in the morning, that the day might be. What is it that at the end of the day that you realize what has been for which you then offer a prayer, hoping to be forgiven for the many times you were unconscious. A person must be in balance. He becomes in balance by consideration of that kind of positivity in his life which can be there in the morning. It can be in the evening, in contact with that what has been negative, and may make him even sad that he has not been able to do what he set out to do and that he wished to do. I've said many times that a person is usually in-between that what is a positive value and what is of negative value, and that it has to be digested within himself and that we then call a neutralizing force.

I've compared it sometimes with walking up an avenue, going uptown in New York. And you pass the sidestreets, one on the right, one on the left; and there is a block, and then you have the same pattern repeated. The streets on the right are

the influence of God, influence of a higher life, influence of spiritual existences, influences which really I could call positive, because they're pointing towards the possibility of real freedom. And on the left side it is the sinking sun, that what has gone down at the end of the day as that what was your unconsciousness, and still bothers you because it still affects you, you're still impressed by it, and your memory will not let it go so easily. And you walk. You get a little bit out of the influences of either the right or the left, but you walk a block, and during that block you digest what has been the total impressions on you. Where have you been at the time you were exposed to the negativity or the positivity? Did you go and become altogether positive, sentimental even, or wishing to become fanatic? Or did you go all the way to the left, and then became completely down and out and engulfed in all kind of nonsense and superficiality? That you consider when you walk one block. That is the digesting process. That is the possibility of the utilization of such influences - positive and negative, the Sun and the Moon, both affecting you. And you then, considering that, are on the level of the planets, because the planets are between the Earth and that what is the Sun for us. That what is needed - we are in the middle of the avenue, walking uptown, I say, having an aim in mind that is at the end somehow or other; we call it simply that what is at the present time parallel meets in infinity.

But in the meantime, I keep on walking, and I get out of one block, and again there is a tremendous avalanche again affecting me because I wish to be in equilibrium, I'm an ordinary person who thinks about the possibility of inner life. I just don't want to forget it. At the same time here I am, influenced by a variety of my own affairs, and the way I have been living and my particular constitution, or the way I behave and have behaved towards others, or the way I happen to think or to feel. All of that unconsciously being digested also, and to which I'm bound, and I'm

pulled in that direction sometimes. I don't want to become a fanatic. I don't want to become immersed in the devil. But I am a man and for that reason I must continue to walk, because it doesn't help me to stand still in the middle of the block. That is not life for me. It doesn't help me to be in the midst of the--the sidestreets and stand there, because I am consumed by one thing or another. I'm not digesting it. I need digesting. I need something of my ordinary life during the day. At the end of the day, I see myself as I have been. And I make up my mind for the next morning that perhaps I can start on a little bit of a higher level because I honestly, I want to find out what is the value of my life. And I want to grow up. I want to become a human being, but a real man, if I could define it for myself. And I say to myself, I must first accept myself as I am because otherwise what will I do with a condition which afterwards I think I ought to change? If I've built on it - this building on sand, you know - and then the storms and the rest comes, and I'm - yes, I'm flooded, and I fall down to the ground because I cannot resist it. I am continually affected by such things in my daily life, and I need something that is really giving me an anchorage, in order to hold on to that what is holy for myself.

Just imagine yourself walking through life that way. It is not that way divided by little blocks. You know that happens to be a cultural affair of a city. I walk in the country, really. I'm affected all around by nature. That what is the outside world is still around me, backwards and forwards and left and right, all over. But the opposite, that is within me; that's a different question. That's my inner life, that is the other apex. That is where positivity could be, if I have enough energy even to enter into it. But I cannot stand still and just become completely immersed in my inner life. Something in me has to digest both. I have to have contact with the outside world. But I have to meet it with something that is worthwhile in order to profit by the forces and energies which are given to me - positive and negative - within myself.

I've compared it sometimes with the growth of a tree. I've talked about a cambium ring, of that what is the live--aliveness of the ring forming bark to the outside, and that what is the kernel of the tree, that what is the marrow towards the inside - both alive. That is where I wish to be fed. I compared it sometimes to a Kesdjanian body, giving honer to that what is physical, but hoping for the best in the direction of a Soul; constantly being in touch with the DO-RE-MI of that what is higher and with the SOL-LA-SI of that what is lower. That is really the meaning of a scaffold: on that I wish to stand. That is the meaning of a creation of a Kesdjanian body, preliminary, before I can even tackle the particular problem of a Soul. But when this Kesdjanian body becomes perfect, that is, perfected in its full-grownness, it has already taken care of the principles of my Soul. I have already then gone through the triad which is involved in the DO - that is, that what is observation, we call it, that what is the totality of my awareness as expressed in impartiality, in simultaneity, of timelessness or time being consumed and accepted at the time when time happens to be. That is only the little triad in DO itself, and then followed by the RE and the MI - that what is participation, that what is the testing in an experimental way of that what I really am - to find out how much is there really of me, of consciousness, and can it stand the test of time? Can it actually stay with me? Can it be remembered, like I wish to remember myself? That what has gone on before to remember, that what I wish to recall, that what I wish to make and anticipate; also, again, negativity of the past, positivity of the future. That where I came from, that what has been given to me to make my life worthwhile, that what has been given to me at the time of birth in order to become full-grown, then to give inspiration for my Soul.

The combination of aspiration derived from the outside world, the possibility of forming inspiration for my inner life for the real growth of myself, and becoming

that what I really ought to become, because I know - I know well enough I'm not that as yet. I hope, I hope many, many times to reach that, and every time I know I will fall down. I know that already in advance, but it does not mean that I will stop because my energy for the wish is much greater than any kind of law of gravity that pulls me down to the Earth. I don't want to be dead as yet. I don't want to be put away. I want to use what I can at the present time in order to grow up further so that, almost I would say, I can kiss this world goodbye forever and ever.

And what is the aim that one sees when one is just engaged in ordinary life? And you have disagreements, you don't understand each other, you want to remain selfish, or you want to remain quiet and keep mum. You don't want to say what goes on in you. You don't want to share anything - certainly not secrets - but you also want to hide a great many things. What is there of openness? What is there of the wish to talk about serious matters between people? Not necessarily this kind of a little bit of a relationship which is only lasting for a little while, that what is an attraction of a chemical nature. It is all right, but what is the value? It doesn't last long enough. It has to have something of an emotional kind, and definitely something of a kind of an understanding of a higher intellectual quality. But we must try much and much more to put things on the table, all the cards you play with, if you want to have a relationship that is worthwhile and could last and grow up. You cannot keep things away. You must ask what is that you wish to do with me? What is that that I want to do for you? Do you want me to do that for you? Do you wish me to be here for you? What is it? Make up your mind, in God's name.

It's important to understand that in relationships, so that you come to conclusions, and not just let things ride and hope for the best, that tomorrow there will be

an answer. There is not going to be an answer. The answer has to be made between you and the other, whoever it is, male or female, or female or male; whatever the relation it is between friends, whatever it is that you aim for in your life. If you want to aim together, then say so. And then become clear about that kind of an aim: this we can do together. This you can do, because you are better equipped for that. This I will do, because I am better equipped. But I want to tell you what I'm doing so that you can enter into my world. And I wish you to tell me so that I can enter into your world.

Relationships you don't understand at all. You don't know what is necessary to go out of each other's way a little bit, not to be selfish; to really care, to find out what the other person is thinking or feeling and to adapt yourself to it. And ultimately - I've said it so many times - what do you do to create for someone else a kind of condition into which he or she can grow? What is the trouble by giving, in giving and wanting a return? What's the idea of all the time measuring everything by means of money, or by expenditure of energy? For what? Can you spend your energy for yourself, to do certain things because you know it's right to do it? Can you make it dependent on wanting to receive something in return? When you are alive, when that what is expressed by yourself, the fact of your aliveness is enough. It doesn't even mean it has to be acknowledged by someone else.

The inner realization of your outer expression is an equilibrium within yourself. That is why it's important to develop your inner life, because then you become independant on the approbation of someone from the outside world. You don't need them. You can use them. Sometimes it's happy to have them around. But for yourself you must know what is your aim, and that is settled within yourself, not because of the other. I've said many times the Sun shines all around and it doesn't make any difference who happens to sit in--in the Sun. When there is life in

you, it can be overflowing. Of course you try to direct it, you don't want to waste it. But the impulse must be there - what is this desire of wishing to grow up? The relationship between you and your God is your own. It has nothing to do with anyone else. You don't even have to talk about that because it is understood that that is the aim. And when people want to work together, when they want to live together on this Earth, thatis the aim. And when people want to work together, when they want to live together on this Earth, that is the aim for them.

You see, the application of Work can only be when you understand that there is something still wrong with yourself, that in an unconscious state you cannot and you will never solve the problems. You will die in such attempts. You will not reach a solution. You will not be put to bed with a couple of nice words and simply say - here you are, sleep well. And the Angels are going to watch over you. When you wake up in the morning the Angels are gone and you face your daily life, and you have the face the things as they are because they are not going to go away. Whatever causes the obstacles to be there, you can philosophize about that because you happen to be where you are maybe, because the Earth is what is is, maybe, because you happen to be the kind of a type who does this and that with other people, also different kind of types maybe - who know? You are what you are, now. That's the first step to find out how to apply Work.

Work can help you because Work can give you an understanding which you cannot get in an unconscious state, and not even with the best of intentions and the greatest desire of an emotional kind, and even, I would say, with the most fervent wish and prayer that God is helping you. He will not help you unless you are unified in your wish for wanting to grow and Work, because He will not pay attention to you when you just stand still and expect things. You have to continue to Work in the vineyards of the Lord. You have to use a hoe and a shovel and a pickaxe. You have to dig.

You have to find treasures. You have to till the soil. You have to see what is the value of your own soil of what you are, what can grow in you, what kind of seed will digest or will germinate, what can you produce as a man unconsciously, earthly and earthbound. What is there that you wish to grow up into? What kind of fruit will you bear? Whare is the strength of the tree trunk for yourself?

See all these things and then see them in others and then recognize them as a forest, of that what exists everywhere and all people are like that. And you choose, if you can, those who have that kind of an understanding and leave the rest alone, because it will simply grow up and die. But there is something that in a man can exist and that can recognize, whenever these is a one eye, he is not blind. He is king among the sleepy.

Try to find out what it is in your life that you really want, I say at the end of the day, when the influences all have been there, and to see if perhaps the next day you could pray for it to be more open, to be more honest, to be more simple, to be just yourself and not someone else - not praying up to the gallery, not be conceited, not be quarrelsome, not be irritable, not be jealous, not hate. None of such negativity is really--it's not necessary to keep you in balance because a little bit of consciousness will do the same. But then you could become mixed, and it is very good to become mixed. It is very good to live on edge because it means that you are not so easily falling asleep. It is a period of gestation out of which something else can be born, but you have to be alive enough; you don't get it when you just stand still and admire God, Work. Do Work. Be honest and sincere in that. Such attempts will have a result. Of the right kind? I do not know. It all depends how you weigh the scales. You have the chance to put a little consciousness and unconsciousness in one or the other of the scale. You can see at the end of the day which scale has dropped down, how many moments there have been that perhaps

you're sorry for. Can you pray at night then, to see what is perhaps in store for you in the morning? Can you wake up in the morning refreshed, and say - this is a day of days. This will be the day I want to make another attempt. Today I will see what there is in me. Today I will find out how empty I am. Today I will see, if I find out that I am empty, what can I use to fill it with.

And there are hundreds of people I am in contact with, hundreds of forms of life that I meet. During the whole day I have exchanges and communicate and I see them. They affect me, I affect them. Energy is constantly passed from one to the other. My five sense organs constantly give me information, impressions. I digest them. I use them. It is used for my life on Earth. And still, where is my food that I really wish, when I'm honest with myself in the morning, and then I look and I hope for the best. I look for the inspiration within and I know that I will get it through aspiration from without; but using then myself for conversion of that energy to really come to grips with myself, within myself, utilizing that what is the outside. Don't ever forget your feet - they're on the ground. You keep on walking, I've said many times. You push the Earth away when you walk. It's very good to have that as a symbol. You work with your hands. You see in your hands what is really 'M-M' - that what's the 'Amness' of yourself, that of course what will remind you of the end of your life. And that what is in your head, in the clouds, in the blue sky, of that what are the beautiful ideas that one can have, and the hope and the fantasy - all imagination of that what really can motivate you in giving you light. Then again getting back to your hands.

The hands are at the--at the range halfway of--of that octave. That belongs to the planetary level when it is put to work to create something, to make something. That requires that wish that is expressed in your hands, as coming direct from your heart, guided by your Sun; that is, your consciousness. Make it an existence.

Make it there once in a while. Work for it.

How will you forget Work? How often will you, tomorrow? How can you make up your mind that you really don't want to experience that, so that at the end of the day you can be a little bit more at ease? How can you make tomorrow a good day? How? What will you do for it? How will you start? What kind of promises can you make? What will you keep, do you wish to keep? Do you want to Work? Do you really have a desire for becoming a man? Do you have belief that you can? Then of course you must Work because you have that responsibility. If you take it, pray to God that you can keep it. Pray to God that He won't take the responsibility away from you and put you to sleep, because in yo--in your unconscious state you don't recognize responsibilities anymore. Everything becomes equal in your state of sleep and unconsciousness. And you follow constantly the line of least resistance and gradually the least resistance simply makes you follow that line. You've lost control. You are part of a totality, and that what makes you move is not yourself but an outside force, a current. Gurdjieff calls it a river in which you happen to be, as a particle. And where is then your inner life? Where is then your wish not to go down into the nether regions but really to become useful, as if that what are the drops of water in the river and when they spatter up because of the wind and the storm and all of that, that's exactly what is needed for a man to be reminded, so that he is a little on edge; that he really sees that not everything is hunky-dorey and goes like a pianola. But there is reason for him to be a little uneasy because he should be uneasy about himself. He should discover more and more: where are am--where am I, what am I doing here and what is it that I want to do now? How do I accept the fact that I happen to be here? And what do I do when I now accept it, what is it that I can go to? Which direction? It can add up. It can end at the end of the day with a prayer, of knowing fully well that one is because there is honesty;

knowing well enough how to say it because there is simplicity. Knowing well enough that when one has a force of inspiration, it is based on the aspiration which is my wish for growth, utilizing all the different influences that might be available to me, to be open to that what still exists and apparently continues to exist in infinity, or in timelessness, or in whatever I want to call it, that I say, but that, after all, is much more to my, I say sometimes liking, because that is my real wish for wanting to grow up towards that what then in freedom can be given to me and then can be kept.

What is timelessness? It is a Soul which continues to live. What is finiteness? It is a man who happens to be on Earth and who will die. What is the combination of the two? My Kesdjanian body which also will die but has a longer time-length, so that during that time the opportunity that is given by the aspiration can be sufficiently converted into the actuality of a creation of that what is permanent. I use my feelings and emotions for the possibility of seeing how can physical body be converted into a Soul. What is the task for oneself to see that, although I know that Kesdjanianly I will die, I have much more time, but the time has to be utilized so that even a Kesdjanian death will not overtake me. And then also that, if it does die, I'm afraid when not enough preparation has been made for the Soul, there will never be a SOL-LA-SI of the Soul.

Why do we talk about these things? Why do we think that it is necessary in daily life to become serious? Why do you think we have this Barn? Why do you think we have a group of people who can understand each other if they wish, who can be friends on that basis? Friends wanting to help, to understand each other, I say again and again, to create conditions for each other. You can call that loving. You can call that affection. You can call that caring. You can call it entering into someone else's life. And for what reason to create that? Because one wants to give, not

to receive. You receive that what you have given within yourself. That changes the gift into that what is then for you the possibility of your growth. It is complete in itself, otherwise God never could exist. He would need someone else to give things to. It is strange to say that because sometimes we think that we exist for God so that we can be called His children. God exists because He wishes to be. We are children because we wish to become like God. Even if God is the Father and the Son and the Holy Ghost in three, the totality of Absoluteness requires only oneness: oneness in aim, oneness in purpose, oneness in strength and oneness in wisdom. That is and those are the attributes. These are the little stars that light up. These are the constellations of one's own world projected against the screen of infinity. What is this for oneself? What is in your inner life? What is it you wish to pray for?

I make these things of course serious, because they are. You must not lower them. You must be humble in front of them. You must remember. You must pray to God two things: thanking Him for giving you the opportunity to be alive, and praising Him for the conditions in which you happen to live, which will enable you to give you indications every once in a while of that what is necessary to overcome the difficulties ultimately. Per aspira ad astra - reaching the stars which are surrounding the Sun Absolute; those stars belonging to the Omni-constellation as attributes of the Lord God Almighty, Holy Father in Heaven.

Goodnight.

END TAPE

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